

The Brooklyn Jewish Center Review

A CALL TO MAKE GOOD THE
PROMISE

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TRIBUTE TO A RESPONSIBLE
JEW

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DECEMBER

1942

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THE MENACE OF THE "PROTEST RABBINER"

THE *Protest Rabbiner* are in deadly earnest—and in this instance their earnestness may well be deadly. With an energy worthy of a better cause, they have translated into Jewish life all of the phenomena of Quislingism and Lavalism. The dangerous element in their program is the fact that on the surface they have managed to cloak their essentially disruptive purposes with a guise of respectability that may beguile and deceive elements in America, Jewish and non-Jewish, to the ultimate detriment of Jewish values and Jewish hopes.

When in Atlantic City during the past summer the *Protest Rabbiner* first issued their pronouncements against a Jewish Army, we were permitted to

hope that this was but a feeble fulmination of die-hard theoreticians. The well-nigh universal condemnation of their principles strengthened our hope, and when some weeks later 733 rabbis in America, including the majority of the Reform rabbinate, strongly condemned the attitude of the *Protest Rabbiner*, many thought that these men would become quiescent and no longer muddy the stream of discussion concerning Palestine and all its cognate problems. We reckoned, however, without our adversaries. They have gone far beyond the province of talk and have engaged themselves seriously in a practical program, not of protest but of sabotage, a sabotage intended to have world-wide effects.

Jewish life has long been familiar with "isms" which result in schisms, and we have always managed somehow to accommodate ourselves to differences where they have been sincere. This has been true at least in the field of theology, where the orthodox Jew, in every-day life, at least, has had no reason to be particularly disturbed by Conservatism or Reform, and where the practitioners of these theologies have had an equal lack of concern regarding Orthodoxy. The new schism introduced by the *Protest Rabbiner* is, however more fundamental in the secular life of the Jew. They now propose, and have begun to create, a Council for American Judaism, which envisions a complete and complex organization with all of the provisions for propaganda. This is at the command of a group of men who represent the wealthy assimilationist segment of American Jewry. It must be borne in mind that at present, at least, and we believe eventually and completely, this institute will not preach religion and will concern itself only with the task of combatting political Zionism. That must be so because, insofar as their religious field is concerned, the *Protest Rabbiner* all have pulpits from which they have for many years been preaching the old established doctrine of Reform Judaism. Their major concern and that which now brings to life the new institute is the negative one of opposition to a Jewish National Palestine. It is no mere coincidence that in their first statement the outstanding aphorism is this: "We are definitely opposed to a Jewish state, a Jewish flag or a Jewish Army."

This pronouncement comes at a time when a majority of United States Senators and members of the House of Representatives have joined in a statement urging the full recognition of a Jewish National Homeland in Palestine, and the creation of a Jewish Army. Similar expressions on the

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Professor Ginzberg's 40th Anniversary at the Theological Seminary

THE Jewish Theological Seminary of America recently commemorated the fortieth anniversary of the coming to that institution of the outstanding scholar and teacher, Professor Louis Ginzberg.

It was a wise man who once said: "One of the signs of a true genius is that he is able to recognize genius in others." Judged by that saying, Professor Solomon Schechter was indeed a true genius. When he reorganized the Seminary some forty years ago, and sought scholars who should add lustre to its name, he was able to recognize the great and unique gifts of a number of young scholars, whom he summoned to serve as professors in their chosen fields. Professor Ginzberg was the first thus to be called by him. He was young in years, but even then had already won recognition for eminent achievements in rab-

binic scholarship. His fame and reputation grew with the years, and today he is the recognized world master in that field, enjoying the affection and the esteem of all who prize true scholarship.

The Seminary's position in Jewish life today has been achieved largely through the celebrity of its renowned faculty, foremost among whom is Louis Ginzberg. In these forty years he has taught hundreds of rabbinic students who today serve as Rabbis throughout the length and breadth of the land. All of them feel a debt of gratitude to him which words cannot describe.

American Jewry has been and is blessed by the service rendered by this sage and savant. Fervently do we pray that we may continue to be so blessed for many decades to come.

—I. H. L.

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IT is a very delicate subject that I am about to discuss with the readers of this column. I confess that I have difficulty in broaching it, and yet it must be discussed because it touches the very lives of many people.

Jewish Law is known for its liberality and for its considerateness of the human personality. There is, however, one sphere in which Jewish law may appear to the superficial observer as antiquated and not in keeping with the modern spirit. That is the status of the married woman, whose husband has disappeared or whose whereabouts are unknown. Such a woman cannot marry, unless she is in receipt of a *get* or a Bill of Divorce, from him, or has the testimony of witnesses that he died. Unless one of these conditions is fulfilled, she is known as an *agunah*, and needless to state, her status is pitiful.

It is needless for me here to discuss the historical reasons for this law, nor the difficulties that the rabbis have found in reinterpreting these ancient provisions so that they may better fit in with the modern conditions of life. There are many Rabbis who are vitally concerned with this

problem and are working diligently to find a solution that shall be in keeping with the spirit and tradition of our Law and at the same time bring the relief that is so essential for the improvement of the status of the *agunah*.

The problem becomes more serious, of course, in times of war. A soldier may be reported missing, but that does not necessarily mean that he is dead. He may be a prisoner or he may have escaped. Under these conditions, without actual testimony that he did die, his wife would still be regarded as an *agunah*, and, under Jewish law could not remarry. During the first World War, in the battles that raged in East European lands, there were thousands of such cases, and the plight of these *agunot* can readily be appreciated.

The Rabbinical Assembly of America, of which this writer is proud to be a member, after studying this problem for a number of years, has worked out a procedure which does offer some solution to this problem. In strict conformity with traditional Jewish law, and with the guidance and approval of the foremost Talmudic authority of our day, Professor Louis

Ginzberg, the Law Committee of the Rabbinical Assembly has prepared a special legal form to be executed after a marriage. This document provides that the Beth Din (or Rabbinic Tribunal) of the Rabbinical Assembly be empowered to execute a *get* and order it to be delivered to the wife three years after the general demobilization of the armed forces of the United States, if there are clear indications then that there is no longer any hope that the husband will ever return to his wife. This divorce would, of course, take effect only after the civil courts ruled that the marriage was legally dissolved, or declared the husband legally dead.

It is needless to state that this additional provision does not in any way impugn or weaken the sacred and binding character of the marriage relationship. It is only an insurance against exposing the wife to an uncertain status. It may be difficult to think of such a matter just at the time of one's greatest happiness, the time of marriage, but just because of the love that the couple bear toward each other, they must think of this eventuality.

The Law Committee of the Rabbinical Assembly has sent this legal document of "Agency Appointment" to all Jewish Chaplains in our armed forces, so that married men may, through them, validate this authorization. All rabbis in civil life have been asked to speak to prospective grooms and brides, explaining to them the necessity of going through this procedure.

We realize that the novelty of it all may make its adoption difficult in the beginning. We feel, however, that as the message spreads, the procedure will be accepted in the spirit in which it was enacted, and thus help to alleviate a condition that may prove a source of the greatest suffering.

The Rabbinical Assembly of America is to be congratulated for having the vision, the understanding, and, we may add, the daring to take this important step to revitalize Jewish law by making Jewish law recognize the new conditions of the life of our day.

Israel H. Perutthal

TO JUSTICE BRANDEIS

AT a recent session of the Supreme Court of the United States, the Court memorialized Mr. Justice Brandeis and devoted its proceedings to a tribute to his memory. A number of speakers representing the Bar and the Bench addressed the Court from a diversity of points of view; yet the sum total of all their thoughts was a unanimity of belief that Brandeis, both in his life and in his judicial work, exemplified in the highest principles of Americanism.

Chief Justice Stone adverted to Brandeis' abiding faith in the principles set forth in the Bill of Rights. Attorney General Biddle spoke of him as one "whose life work brought nearer to fulfillment the essentially American belief in equality of opportunity and individual freedom." Senator

Norris described Brandeis as one whose life "shines as a beacon light in the world of hope."

It is only a year since Mr. Justice Brandeis died and it is of course too early to attempt a perspective, much less a final appraisal of a life so rich in its contribution to so many fields of thought and activity. Yet this much is timely and in no sense presumptuous: Brandeis brought to the task of constitutional interpretation the belief that the law must be in accordance with the facts and that no case could be decided on the basis of legal principles without a proper understanding and evaluation of the underlying facts. In this sense his brief in the Supreme Court in the Oregon Wage Case was revolution-

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FOR twenty-five years our pioneers have been building the Homeland under the protective shields of Covenants and Understandings. They knew that they were creating the reality of an Ancient Hope. They were taking advantage of a great opportunity to launch the return of an Exiled People and further the Renaissance of a Jewish Commonwealth. But they also knew that what they were doing had a more immediate, practical purpose. Their kinsmen in Europe were living on a volcano of hate and prejudice, which would sooner or later break down all the restraints of civilization, ruthlessly overthrow all moral standards and issue forth as a hot stream of destruction. These pioneers were the first to escape from the danger zone. They felt that they were destined to prepare a Sanctuary and Home for those who would have to flee in the days to come. They knew they were not building only for themselves. They were the advance guard of an awakening people. They were the forerunners of rebirth. They were to testify to the indestructibility of the Jewish spirit. It was their duty to clear a way of honorable escape for those who might soon be forced to evacuate the living space they had occupied, on sufferance, for generations.

They served that mission with remarkable devotion and nobility of character. They extended the depth and breadth of the Homeland. They created opportunities that could have served for hundreds of thousands to take their places in the encampments of reconstruction. As they labored for others, they found ever renewed strength within themselves; through their devotion they earned their own freedom and recovered their own national dignity. It was this strength and freedom and dignity that they wanted to share with all who suffered among the Jewish people, all who would return from captivity.

* * *

But what they achieved came too late to avert the great tragedy in Jewish life, or adequately to serve to salvage the ruins. The catastrophe had been long in preparation, but it was thoroughly prepared. All the forces of evil were being gathered and mixed together, and the instrument of destruction was being forged. Suddenly, in a few years, the great Jewish communities of Europe were overwhelm-

A Moving Statement of the Jewish Situation by one of Zionism's Great Leaders.

A CALL TO MAKE GOOD THE PROMISE

By LOUIS LIPSKY

ed by the cruelest enemy of humanity the world has ever seen. The surprised victims were undefended and unable to defend themselves. For a while they stood paralyzed, refusing to believe the incredible. All that Jewish life for generations had built was razed to the ground with amazing thoroughness, with inhuman ruthlessness. All property they had earned, all the wealth they had accumulated, all the rights they had acquired, all the credits they had put aside in reserve, were swept away. They became the helpless objects of organized torture and murder on a vast scale. They fled as from a pestilence and could find no refuge. The relentless enemy pursued them even into the underground shelters they found. They suffered terrible privations and indignities and wondered when the end would come. Here and there, cautious Samaritans offered them temporary shelter on a limited scale; even they were fearful of the consequences. Many thousands of them found homes within the bosom of this great democracy, thanks to the humanitarian spirit of our great President. They were allowed a resting period in the friendly ports of South America. They abided for a time in Shanghai, in North Africa, in Hong Kong; but, together with others, were bombed out and had to flee again. Hundreds of thousands of them perished in due course. Of these, it is now said, they died a "natural" death.

* * *

Many of the victims made their way to the Promised Land. They remembered the Promise and hoped that their distress would force an extended welcome. At first the government of the Promised Land gave them a grudging and resentful nod of recognition. Many of the returning exiles were rehabilitated and became valuable members of the community, sturdy defenders of the land. Soon, how-

ever, repentant of its generosity, guided by its own narrow interests, the government established an effective blockade between these victims and their sanctuary. Regulations governing the issuing of passports and visas and immigration schedules were given precedence over the dictates of humanity. Of all victims of the war, the Jews were defined as aliens, subject to the restrictions of immigration laws. Incredible administrative decisions were made. The crippled ships on which many drifted into the ports of Palestine were forced back upon the high seas. Those who thought that they might, in spite of the terrible obstacles, still reach the goal, were discouraged from even making the attempt and chose to die where they were.

And in 1939, when the disastrous policy of appeasing enemies had reached its peak, and threatened the life of the Empire, and when the German Reich had already made hundreds of Jews penniless and homeless, had broken their spirits and shaken their faith—and it seemed that even greater misfortunes were about to break—the Mandatory Government, in frantic desperation, resolved to rid itself of the burden of the Promise by liquidating it. It thought that justice should give way to "administrative" opportunism. This ignoble default would not have been possible even in 1929. But in 1939, suffering the consequences of a long period of conniving and indecision, breaking under the pressure of imperial difficulties, heeding the advice of inferior minds, the Mandatory Government registered the definitive repudiation of all they had promised to the Jewish people. At any rate, they were through with that troublesome business. Against that decision an indignant protest was lodged not only by the people betrayed,

but by the great leaders of liberal thought in the democratic world. It was a protest against the frustration of the hopes of a harassed people at that moment suffering unparalleled persecution. It was a protest against the violation of the Covenant upon which these hopes were founded. It was a protest against flagrant injustice. All these protests were of no avail.

* * *

The feelings arising out of these conditions that had become chronic are now merged in the shock of a new situation that beggars description. With cool deliberation, with purpose proclaimed in advance, working on a time schedule, the enemy is now executing old plans that were designed to exterminate all Jews captive in the territories he occupies and dominates. The scheme has been exposed in horrifying detail. How it is being executed is recorded from day to day in the press. It would be a needless exacerbation of wounds to give time here to this awful record. Prostrated by grief, shaken with indignation, Jews the world over have used the traditional forms of mourning to give expression to their pain and sorrow. They have gathered in their synagogues and repeated ancient prayers. With difficulty they have sought to subdue their sorrow and speak of it in a low voice, not too strident, not too shocking. They have tried to avoid the show of primitive grief, which seems to be the only adequate reaction to such monstrous scenes as are being enacted on this whirling globe.

All just men should understand why our mourning has been shot through with indignation and protest. We are not blind to the fact that other peoples have suffered great casualties at the front and behind the front, in the cities and towns. The fury of Hitler struck hardest, with torture and death, in the territories already enslaved. *But we have the conviction that in this instance guilt is chargeable to the Democratic Nations for indifference and silence while the terrible tragedy was being prepared.*

When the Nazis singled out the Jews for attack, deprived them of the protection of law and justice, stripped them naked for execution, the world, which is now at war with all they stand for, felt no moral urge to in-

terfere in matters that did not touch their own immediate, political interests. The Jews were left on what was really a battlefield, unarmed and undefended. There were men of high spirit who raised their voices in sympathy; there were noted Christians that could not keep silent. *But the great democratic states found it inexpedient to utilize their moral influence and their power—whatever it was—to restrain criminals engaged in unspeakable outrages against a helpless people.* They had no interest in what happened to Jews, and seemed to appear even as distant sponsors. It appeared as if all Jews could be made to undergo a fresh examination of their credentials as members of society, and could arbitrarily be deprived of inalienable rights and could be slaughtered en masse, and that there was no tribunal to which appeal could be made, where the criminal could be brought to judgment. The German Reich was made to feel that it was quite in order for them to pursue their course against the Jews and to shift them to and fro regardless of their previous political status, and to assemble them all under one regime of spoliation, torture and murder; and that the organized world would be an indifferent spectator of what, at most, it regarded as a vulgar exhibition.

Thus, in the sequel, the long-considered, partially-tested scheme for the destruction of a people became a possibility. It could be executed without interference. All of Central Europe was the *lebensraum* of the *herrenvolk*, in which they were free to act. There the Jews were—herded together from all parts of Europe, wearing the same yellow badge, all members of the same hated race, no distinctions of differing political derivation, cowed and broken—ready for the final blow of the Madman. The last moments of this tragedy are now being enacted. Their last agonizing cries can be heard only by the Gestapo of the New Order. The world audience is speechless. Only Jews are the mourners. By-standers, here and there, deplore the spectacle of sorrow. That is all the reaction Hitler expected to hear. That is all he hears from the world as he sits in Berlin and receives the statistical returns of his "success."

* * *

Of course, it is impossible to persuade the enemy by prayer or threat

or act. He is fated to pursue his course of destruction to the limit of his strength, until death takes him off. But the world could have offered at least some consolation to those who have fallen by his hand. It could have eased their last moments. But no consolation was forthcoming while the massacres were being prepared. They could have been reassured that they were not dying in vain. But all they saw was that the honor and the dignity and the future of the Jewish people was being wholly disregarded. For other peoples engaged in the war, there were promises and assurances. For them, there was a place at a conference table; there was defense and praise; there were intimations of restoration; their corporate rights being maintained even though their governments were in exile. Everything possible was done to protect the appearance of their corporate continuity. Their soldiers were given an honorable place in the armies of the United Nations; their governments-in-exile were given credits and status; their flags were being honored; their dead were being lauded and showered with medals. But the people thus condemned and humiliated had no corporate existence; they were not allowed a recognized cause; there was avoidance of reference to their name, except to express words of commiseration. They died without the comfort of the assurance that the world they were leaving would be a world in which there would be justice for their people, as well as for others.

It would have eased their burden had they been told, in plain words, without legal verbiage or political evasiveness:

"You are members of an ancient people with whom once God made a Covenant. Do not be dejected! The Promise in that Covenant has persisted through the centuries in your consciousness and in the consciousness of all peoples who respect piety and religion. You have passed through centuries of pain and humiliation; you have been rejected and humiliated. Then came a great Empire which gave recognition to the historic connection of your people with the land and its Promise, and its gates were opened in order that your people might find home and freedom in Zion. We who made the Promise have sinned against

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A Review of Late Fiction of Jewish Interest by British Writers

ANGLO-JEWISH FICTION FACES FACTS

By DR. HARRY E. WEDECK

THERE are two strikingly disparate types of British Jew. There is the highly assimilated kind—like the Sassoon fox-hunting, county-seat, town-house Englishman who just happens to be Jewish. And there is the other, more numerous type that clings—if not actually, certainly in attitude and outlook—close to the antique ghetto.

Anglo-Jewish fiction—especially in the last two decades—has been encouragingly prolific in producing a highly realistic, varied Anglo-Jewish body of work that reflects these two types.

The ghetto of London itself—the East End embracing Whitechapel, Commercial Road, and Petticoat Lane—that drew the warm interest of Israel Zangwill in those late Victorian days—still finds its largest number of adherents. The Jewish East End of London is not as animated, as alive or varied as the ghettos of New York or Alexandria or Paris. But—with its Wonderland—the athletic center for budding pugilists—with its dance halls, its restaurants, its minor clubs, it constitutes the complete Jewish East End social life. "Madame Gold," by H. W. Lewis has its locale in this atmosphere—a story of business in excelsis, and the final achievement therein of a remarkably energetic Jewess. "Seven Days After Death" too draws its characters and substance from this deeply ingrained Jewish setting. Gold's "King Sol," on the other hand, adheres more closely to Wonderland itself and the wavering fate of a Jewish pugilist promoted by an erratic, whimsical juncle. There is abundant material in this field, offering conflict and humor and chill tragedy. Maurice Goldman—gathering his source-material in sheaves—deals lavishly—in "East End My Cradle"—with this confined, dramatic area.

For those who incline toward a less flamboyant Jewishness there is the more prim non-Jewish aloofness that assailed the "Kerrels of Hill End" by C. Landstone with its very genteel atmosphere and its unconscious striving for at least social assimilation. Mary Grace Ashton's "Race" also—and Arnold Lunn's "Family Name" as their titles indicate—picture the Jew in contact with non-Jewish elements that are an urgent, immediate challenge to racial absorption.

There are, again, those other novels that, leaving the crowded background of London's ghetto, branch further afield into the provinces and touch life at many newer and unobserved angles; reaching into untapped social strata and unusual combinations of human groupings. To this genre belong some of the best work of Louis Golding—"Magnolia Street," "Five Silver Daughters," Ashton's "Sons of Jacob," and V. R. Emanuel's "The Selmans."

Mrs. Lily Tobias has happily and decisively broken away from the traditional settings in "Mother's House." She has gone for her story to an obscure mining village in Wales. The mining district shrouded in the valley, with its bleak, sodden drabness, is an appropriate backdrop for Simon Black's conflicts. The little Jewish boy's first contacts with "upper-class" gentile life make furtive clutches at his mobile spirit and herald the later sharp, purposeful, though not final break with Judaism.

The consciousness of some undefined difference and the feeling of another world tangent to the Jewish home environment in which he exists, set Simon off on disturbing speculations. He enters Jews' College, London, destined, by paternal and avuncular direction, for the Anglo-Jewish rabbinate. The sketch of life in the theological seminary, though tinged with humor, makes grave and acute thrusts at existing conditions. There are frank sidelights on the variety of hesitant, reconciled, and heterodox students.

The threat of intermarriage hangs sinister over the Blacks and the Elmans, and takes form in Simon's precipitate marriage to Jani Lloyd. Jani Lloyd, the Welsh girl, Edith Miller, Jewish at heart, in spite of the gentile veneer, the Blacks themselves, the tempestuous, exotic Lena Rachlin, all bring insistent life and movement to the book, in which the indestructible

nature of the Jewish inheritance is dramatically emphasized.

"The Five Silver Daughters" is more spacious in treatment, more cosmopolitan, more intensely diversified. Sam Silver—the placid ex-tailor who wandered through the Ukrainian woods and ultimately settled in Doomington—is, with his five marriageable daughters, the focus of domestic interest. War then opens an avenue to prosperity. Money streams to Sam. The daughters—each in her own way—react to this sudden wealth. One has theatrical ambitions. Susan turns Communist. One marries stability. Sarah marries a manipulator of vast financial schemes. One waits years for her unspeakable rake. The hesitations, the uncertain gropings for position, security, financial assurance, for place and notoriety, the pictures of low and higher Jewish life are etched with suavity, sharpened acidly with an ironic persiflage.

Noah Elstein's "The Flight of Peretz"—striking a humbler, less ambitious note—is an incisive study of lower Anglo-Jewish life. It moves around the Israel family—Mrs. Israel herself, querulous and wistful; the pious, ineffectual father; and the younger breed—Laya and Ray, the sporting Hymy, and the tragical Peretz, hungry for enlightenment. Against this background enters the emotionally stimulating Dora Marburg.

The scenes are broadly, sweepingly executed, in a series of clamorous frescoes, only occasionally mellowed by warmer tones, and shot through with domestic bickerings. Elstein has exposed a raw, embittered view of Jewish undercurrents. At the same time he hits off the mannerisms of certain Jewish and Anglo-Jewish types. As in "My Mother's House," the spectre of religious disintegration

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THE STORY OF EDWARD ELLSBERG

By DAVID MORDECAI

THE sweating newspaper correspondent sat opposite the fatigued but never worn Captain Edward Ellsberg in the latter's Eritrean HQS. "Tell me," the reporter said, "What's your final comment on the salvaging of the drydock?" The captain replied swiftly and simply, "I wish the Italian who sank it and boasted it never could be raised would see it now."

That was all the reticent naval officer would say about the gargantuan task he had just successfully completed. But on a day when newspapers in United Nations were headlining the depressing news of Allied setbacks, word that the inestimably important Massawa drydock and harbor had been raised from the bottom of the sea was unusually welcome.

The naval base at Massawa was Italy's largest outside of her native ports. The Blackshirts scuttled the great drydock when they lost the town, and were certain no one could ever use it again. But they did not know of Captain Edward Ellsberg, U.S.N.

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One hour after he had heard the radio report of the Japanese attack on Pearl Harbor, Captain Ellsberg was en route to Washington seeking active service. On Monday, the 8th of December, he was already hard at work; in March of this year he flew to the now British-held Eritrea to superintend a project thought impossible of realization—the salvaging of the Massawa drydock.

Working in a heat that reached 149 degrees, Ellsberg and his crew were up against a set of almost impossible odds to start with. There were only two diving suits among them, although (under the able command of Captain William Reed, a former naval officer, of California) thirteen American civilian divers were on hand. There was no salvage or other equipment to speak of.

Pumps and air compressors were borrowed from the British, who had ridiculed the salvage attempt from the first. When the dock was eventually raised, the salvagers had to repair the dock too.

Two 14,000-ton German passenger ships and an undisclosed number of 5000-ton freighter-passenger vessels

are still beneath the surface, but Captain Ellsberg said to a correspondent that he believes they can be salvaged.

* * *

Although he was born in New Haven, Connecticut, Captain Ellsberg and his family lived the greater part of their lives in Colorado. His father, a dairyman by day and scholar by night, was a wise and progressive gentleman who allowed his precocious son to choose his own career, based on his own tastes.

In school, young Ellsberg won academic honors galore. His teachers marveled at the boy's mature grasp. It got to a point where the youngster used to get fidgety and nervous every time he had to mount the platform and have a medal pinned on him; it is this background that probably explains Ellsberg's shyness at public acclaim.

In spite of a marked partiality for the study of mechanics and architecture, Ellsberg acted upon the suggestion of friends and applied for entry to Annapolis. Not only was he admitted to the Naval Academy, but when commencement exercises rolled around he found himself at the head of his class. So noteworthy were the young officer's achievements at school, that the *New York Times*, in a special editorial, prophesied that he would follow in the footsteps of his illustrious co-religionist-predecessor, Admiral Uriah P. Levy.

Elected to the Naval Construction Corps, a distinction sought by many but attained by few, Ellsberg learned naval ship building. When World War I engulfed the United States, Ellsberg (then a Lieut. Commander) was assigned a responsible post on the dreadnought *Tennessee*, which patrolled enemy waters. But before long the Navy Department officially (and President Wilson personally) recalled Ellsberg to the Brooklyn Navy Yard to do work of a confidential nature.

Ellsberg tackled the job of refitting and reconditioning seized German passenger ships and transformed them into crack troop-carrying transports. A

number of Ellsberg's improvements were eventually adopted by ocean-going passenger ships as permanent features.

In 1926 the world listened grimly to the news of the accidental sinking of the S-51, with all hands trapped hopelessly in the submersible's interior. The freighter, *City of Rome*, had rammed and unintentionally downed the large submarine. A short time before this, the *Shenandoah*, a crack destroyer, had been wrecked in a storm, and a group of pilots in naval planes had been lost and given up. The Navy knew that unless the S-51 were raised, or at least an attempt made to do so, public criticism would become strong.

A private wrecking company was hired to raise the ship, although the company admitted that they were unprepared to do the job since this was the first time an undersea craft of the S-51 size had ever sunk in 22 fathoms of water.

But back in New York, Admiral Plunkett wouldn't hear of the idea. Then Ellsberg came into his office bringing a detailed plan for the salvage job. The Admiral took one look at his watch and exclaimed, "You've got twenty minutes to catch a train for Washington, Ellsberg. Get down there and don't let them sign up with that company." And when the young officer had darted out of his office, Admiral Plunkett remarked in disgust, "If we can't take care of our own ships, then we ought to get out."

In the Washington offices of the Bureau of Construction and Repair, Lieut. Commander Ellsberg spent the whole night arguing that the Navy do the salvage job. His plan for the rescue attempt was considered feasible by the board, and when the nocturnal naval session extraordinary ended Ellsberg had won his battle.

But that was only the beginning, for the salvage crew—of which Ellsberg was put in charge—faced a marine problem that had never before been confronted by the U. S. Navy. The S-51 displaced 1000 tons, and she was

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CHIEF RABBI HERTZ OF ENGLAND

By DR. EPHRAIM LEVINE

ON the 25th of September the Chief Rabbi of the British Empire, Dr. Joseph Herman Hertz, celebrated his 70th birthday. Twenty-nine of the years of his busy life have been spent in his exalted office, to which he was called in 1913. The first graduate from the Seminary in New York served his early apprenticeship in Syracuse, and after a memorable and fruitful ministry in Johannesburg, South Africa, followed by a short tenure of office in New York, England acclaimed him as the natural successor in the Rabbinate of Hermann Adler. His fame had preceded him, and when he assumed his high position a chorus of voices from the British Dominions and America heralded the advent of a great intellectual star in the firmament of the British ecclesiastical life. He has not disappointed his friends nor succumbed to his critics.

The Rabbinate at any time demands the maximum of a man's energy. Never have such problems and conditions confronted the English community as those endured from 1914 to the present day. It was a few months after Dr. Hertz assumed his office that the first terrible war came upon the world; the so-called period of peace has proved nothing more than a pause for breath; and now the struggle has reached an intensity beyond the forebodings of even the most dismal of pessimists. To maintain Jewish life and keep alive the Jewish spirit, to defend the faith and vindicate the Jewish name, to battle with the enemy outside and the enemy within the gates, to recall the errant and to confirm the waverer, has been the responsibility of the religious lead of the Jews; to grapple with problems of Jewish life and death in Continental communities and to wrest the remnant from the jaws of death, to rescue the salvage of human derelicts, has been and will continue to be his incessant concern. When the history of these days comes to be written the chronicler will show how the Chief Rabbi has proved a valiant leader.

A brief appreciation like this cannot attempt to do justice to the record of 29 years of ceaseless activity. But a few characteristics of the man and his work will reveal the extent of his lab-

ors and width of interpretation he has put upon his sense of duty. His principle has been that nothing Jewish is strange to him. A fearless advocate of Traditional Judaism, he has called to his people to stand in the old paths and refuse to be diverted into alien ways. By his written words and his public utterances he has remained consistent with the promises made in his inaugural sermon. As a preacher he has had few rivals and fewer peers, being admired both for the originality and virility of his message and his scholarly and eloquent style. The range of his reading is almost phenomenal, and it is wedded to a prodigious memory.

The encouragement of Hebraic scholarship in every form has been one of Dr. Hertz's chief loves. He believes ardently in continuous learning. Thus his great zeal for Jews' College and his determination to assert its claims, often in face of queer hostility, have left their impression on the seminary. The wise man has his eyes in his head, says the Hebrew sage, and the Chief Rabbi abhors the myopia which seeks to confuse the scholar with the ignoramus. If the echoes of

the old controversy are now dying down, it is due to his singlemindedness and his vision.

His literary contributions are a worthy tribute to his industry and research. His *Book of Jewish Thoughts*, already in many editions, has reached tens of thousands of Jewish homes and non-Jewish circles. This anthology alone would entitle him to a niche in the temple of honor. His volumes of sermons and addresses are a treasure house of masterly interpretation. His Commentary on the Pentateuch is an invaluable guide to the layman and an inspiration to the student. His latest work on the Prayer Book now in progress enriches still further the scanty library of liturgical literature. And the many articles and pamphlets and occasional speeches which have appeared in print, form a library of output which might well occupy the whole working time of any scholar. It is fitting that one of the tributes paid to him on this happy anniversary should be a great volume of essays contributed by scholars, Jewish and non-Jewish. It is a birthday present which will long enshrine his name on the roll of Jewish scholars.

THE RIGHT TO PAY TRIBUTE

(From an editorial in the *Baltimore Evening Sun*)

THE Navy Department announced this week that Ensign Edward Irving Kohn, of Baltimore, is missing in action.

I did not have the honor of Ensign Kohn's acquaintance, and I have not talked to anyone who did, but I know everything about him that matters. He was a young American. What else counts?

This information is enough to establish the fact that he is entitled to honor and praise from every American citizen, as are all his comrades who are defending us at the risk, and all too often at the sacrifice, of their lives. But there is a reason for singling out this man for special tribute. This reason is not based on his personal qualities,

for I do not know them, nor because he was conspicuously braver than many others, for I do not know that, either. The reason is the fact that I am permitted to praise Ensign Kohn only because I am a free man in a free country.

If he had served Germany or Italy, or Spain, or even, horrible to relate, present-day France, as faithfully as he served the United States, and had been reported missing in action, it would not have been permissible for a newspaper to say one word in his honor. For he was a Jew.

It is only in a free nation that a man may publicly salute the brave and honorable, no matter who they are.

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THE NEWS OF THE MONTH

By LESTER LYONS

THE United States and eleven other governments of the United Nations have issued a statement in which they strongly denounce Germany's policy of exterminating the Jews and pledge themselves to visit retribution on those responsible. After recapitulating the horrible persecutions and mass murders of Jews, the statement declares that these governments "condemn in the strongest possible terms this bestial policy of cold-blooded extermination" and "re-affirm their solemn resolution to insure that those responsible for the crimes shall not escape retribution and to press on with the necessary practical measures to this end." Secretary of State Cordell Hull has declared that practical steps are being taken to identify, apprehend and punish the guilty persons. After this declaration had been read by Foreign Secretary Anthony Eden in the House of Commons, all the members arose spontaneously to observe a brief silence in sympathy with the victims of Nazi outrages. This statement was broadcast in 23 languages throughout the world.

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President Roosevelt has assured a committee of representatives of national Jewish organizations that this government will consider fully a proposal that the United States name a commission which, together with the United Nations, would promptly collect and examine all evidence bearing upon criminal acts committed by the Nazis in occupied countries. This proposal was directed to the inhuman practices perpetrated against the inhabitants of those countries and to Hitler's decree that all Jews in the conquered lands be exterminated. Rabbi Stephen S. Wise, President of the American Jewish Congress, who was at the head of the delegation which had met the President, said that Mr. Roosevelt had expressed profound shock at learning that 2,000,000 Jews had perished as the result of Nazi rule. The President also declared that all Americans without regard to religious allegiance share in the sorrow of American Jews. The President is said to have declared that this country and the United Nations will take every

step possible to end these serious crimes and to save those who may yet be saved. The delegation submitted to the President a memorandum which summarized the Nazi atrocities and Hitler's plan for mass execution of the Jews. The memorandum pointed out

Smolensk Slaughter-House

All the Jews in the City of Smolensk are said to have been wiped out by the Nazis. Eye-witnesses who had escaped report that 2,000 Jewish men, women and children had been taken outside the city and shot by the Nazis. After the execution the dead and the wounded were buried together.

that deportation is one of the principal forms of exterminating Jews. Over 30 per cent of the deported Jews failed to reach their destination. The Germans have been systematically killing Jews by direct, brutal and scientific methods of murder as well as planned starvation. The memorandum states that of the 200,000 Jews in Germany in 1939 only 40,000 now remain; of 75,000 Jews then in Austria, 12,000 to 15,000 are living; the ghetto of Warsaw has today fewer than 50,000 Jews, compared with a population of 550,000 in 1941; Belgium has fewer than 10,000 Jews remaining out of a pre-war Jewish population of 85,000; of 900,000 Jews living in Roumania in 1939 fewer than 270,000 have survived.

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Assailing the Nazi policy of exterminating the Jewish people, 63 Senators and 181 Representatives sent a joint declaration to President Roosevelt and Secretary of State Hull expressing their support of this country's "declared and traditional policy" favoring restoration of a Jewish National Homeland in Palestine. The statement declared that "when the war is over, it shall be the common purpose of civilized mankind to enable large numbers of the survivors to reconstruct their lives in Palestine, where the Jewish people

may once more assume a position of dignity and equality among the peoples of the earth." Senator Robert F. Wagner, in announcing the issuance of the declaration, said that the situation demanded "a statesmanlike, constructive policy which will provide a more secure and dignified future for the Jewish people in the democratic world of tomorrow."

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Special services in temples and synagogues were held on December 2nd throughout the United States and in 29 other countries to mark a solemn period of mourning and prayer for the millions of Jews slain and persecuted by Hitler. These observances were sponsored by the World Zionist Organization, the World Jewish Congress and the leading national Jewish organizations in this country. In Cuba all business establishments owned by Jews were closed. In response to petitions submitted by thousands of Jews the House of Representatives unanimously approved a resolution protesting against the Nazi

Interfaith Movement Extends to Religious Textbooks

Under the auspices of the Synagogue Council of America, a survey of Jewish religious textbooks, made to eliminate passages that might be regarded as unfriendly to other faiths, has been compiled. The survey required several years, 450 volumes of Jewish religious writings and innumerable pamphlets and magazine articles having been examined. The committee found no more than 44 passages which they thought should be eliminated and no more than 23 which they believed should be modified or annotated. The survey is similar to one conducted by the Federal Council of Churches for the purpose of eliminating from Christian textbooks passages unfriendly to Jews.

threat against the Jews and appealed to the Allied Nations to prevent the carrying out of this "monstrous crime." In many communities in Nicaragua,

Costa Rica, Venezuela and other South American countries all Jewish-owned stores were closed and commemorative services were held.

Seven hundred and thirty-three rabbis throughout the country have issued a joint declaration strongly rebuking as unmerited, unwise, and unkind a recent pronouncement by 80 rabbis repudiating Zionism. The signers of this declaration, including the heads of all the national rabbinical associations, deny the charge of the dissident reform rabbis that Zionism is a secularist movement. On the contrary, the statement points out that the Zionist movement had its origin in the authoritative religious texts of Judaism and consequently that anti-Zionism is "a departure from the Jewish religion." The statement declares that the political program of Zionism is indispensable for assuring large-scale Jewish colonization in Palestine, that the settlement of the 500,000 Jews there since the World War was made possible by political action culminating in the Balfour Declaration and the Palestine Mandate, and that "there could be little hope of opening the doors of Palestine for mass Jewish immigration after the war without effective political action." The protest of the small minority of reform rabbis against Zionism is characterized as a "grave disservice" and as a "cruel blow." The rabbis issuing the statement emphasized that Zionism is not inconsistent with Americanism and that all fair-minded Americans know that the Jews in this country bear political allegiance only to the United States.

Over 27,000 Jewish men and women in Palestine have volunteered for the army, supernumerary police, and defense services. In addition, 36,000 Jewish workers are engaged in war industries, army work camps, military communications and other war services. A considerable number of Jews from labor settlements are daily volunteering for the newly-created Jewish battalions. . . . The Hadassah University Hospital in Jerusalem has introduced an emergency regime. Every member of the staff is required to register in the various defense services. Those remaining must work overtime to a total of 10 hours daily. The employees at the hospital have declared

that no shirkers would be allowed to remain in their midst. . . . Since the outbreak of the war 341 new industrial undertakings have been established in Palestine. The total number of establishments there is now 2,041. The new enterprises include 63

Canadians Help to Suppress Racial Discrimination in Industry

The Canadian Government has taken a step toward suppressing anti-Semitism by making it illegal for employers to discriminate against Jews and others on account of race, creed or color. After evidence had been presented by representatives of the Canadian Jewish Congress showing how the Jewish workers in Canada were suffering from discrimination, the authorities issued instructions forbidding inquiries about the religious or racial origins of applicants for employment.

metal works, 34 textile works, and 52 pharmaceutical factories, besides other concerns producing foodstuffs and manufacturing necessary war articles. The industries employ 40,000 workers, who, together with their families, comprise one-third of the Yishuv. Several Jewish factories are engaged exclusively in manufacturing ammunition and one factory is devoted to the repair of tanks and other military machines.

Model one-family houses are being sold in Haifa for \$1,000 each. These houses, which are produced entirely with local materials, incorporate novel

Tel Aviv Subway

A miniature subway has been constructed in Tel Aviv. Called a tunnel, it leads to the new Municipal bus station and is used as underpass by passengers boarding the buses. The crowded tunnel has its peddlers who sell wares typical of the city, such as sun glasses, corn on the cob, Eskimo pies and beigel.

features in local architecture. In the form of a Swiss cross, these homes provide for a spacious living room in the center and sleeping quarters,

kitchen and shower room in the wings. Sloping windows and a patented roof design give thorough ventilation and indirect daylight. The material chiefly used consists of large hollow slabs of special design which can easily be put together or taken apart. . . . German and Austrian refugees in Palestine have recently formed a political party. Opponents declare that such a party will tend to divide the Jews in Palestine, and urge that old European ties should be forgotten. The newcomers say that they must organize in their own behalf since they have been unable to obtain full political rights through existing organizations. They also say it will lead to better integration of refugees into the life of the country. . . . Only 3 immigrants who settled in Palestine in 1941 gave the United States as their last place of residence. In 1940, 8 Americans settled in Palestine. . . . Emperor Haile Selassie has appointed a Jerusalem lawyer as his legal adviser. . . . Many firms in Jerusalem are refusing to employ girls of mobilization age. The employers refer such girls to the Palestine Auxiliary Territorial Service. . . . The Mizrahi Organization has requested of Henrietta Szold that an orthodox education be assured the Jewish children particularly those from Poland, who have entered Palestine under the Youth Aliyah. A favorable response was given by Miss Szold.

Congregation Rodeph Shalom of this City has just had a three-day celebration commemorating the 100th anniversary of its establishment. In a message sent to Dr. Louis E. Newman, Rabbi of the Temple, President Roosevelt stated that this celebration "is a landmark in religious history of the American citizens of the Jewish faith."

Junior Hadassah has adopted a budget of \$100,000 for education, vocational training and land settlement projects for youth in Palestine. This organization maintains the children's village of Meier Shfeyah for underprivileged boys and girls and the Pardess Anna citrus training farm in Palestine. At its recent convention Junior Hadassah also fixed a goal of \$1,000,000 in war bonds and stamps for the coming year. \$650,000 of bonds and stamps have already been bought

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HONORING MOSES GINSBERG

ONE of the most festive and at the same time significant gatherings ever to be held at the Center was the dinner given to Mr. Moses Ginsberg on the evening of November 25th. This was the dinner that was arranged to honor a member who helped to create the Center and to nourish it through its eventful career, and to mark the closing of the major part of the campaign to lift the burden of the mortgage from the institution.

Every table in the auditorium was filled, and spirits were high, and over the dais hung a large portrait of the guest of honor. Under the portrait, with Mr. Ginsberg, sat two former Presidents, Isidor Fine and Samuel Rottenberg—the latter a long-time co-worker of Mr. Ginsberg's—and the present President Joseph M. Schwartz. To pay additional tribute to Mr. Ginsberg came Justice Edward Lazansky and Professor Louis Finkelstein, President of the Jewish Theological Seminary of America. To bring all these elements into one chorus of praise for the honored man was Chairman Max Herzfeld.

Mr. Herzfeld announced that of the original mortgage of \$400,000 only \$50,000 now remained—a magnificent achievement. How magnificent, Rabbi Levinthal described in his address towards the end of the evening (printed elsewhere in this issue).

A good deal of that achievement, the Chairman said, was due to the guest of honor. "Like Moses, our law-giver and prophet and leader, who freed the Jews from bondage," Mr. Herzfeld told his fellow-members, "our own Moses wanted to free this institution from debt. But there is one respect in which he differs from the other Moses—he is not tongue-tied."

Tongue-tied indeed! No one has been more vociferous in behalf of the Center than Moses Ginsberg.

The first speaker was President Schwartz, who came from a sick bed to do homage to his friend. He spoke briefly, saying of Mr. Ginsberg that he had carried the physical and the financial burden that was his share, and more than his share, since the inception of the Center. "For that," he said, "he has earned for himself the

distinction of being called a pillar of the Brooklyn Jewish Center. A greater honor than that we cannot bestow upon any member of our institution."

Samuel Rottenberg, the next speaker, carrying his seventy years lightly, and looking as imposing as ever, spoke of Mr. Ginsberg, who probably comes up to his shoulder, or lower, when they walk side by side, in this manner: "When you come into a tremendous building and you see everything humming, you wonder where the power that keeps it going comes from, until you see in the corner a little bit of a motor running that drives the entire machinery. That little man Ginsberg is that little dynamo."

The speaker recalled Mr. Ginsberg's pioneering work in the building of the Center. "We needed money. We had a few pledges. I was going to Europe at the time we started to build. We needed plasterers, people who wanted cash. We conceived the idea of going to Nathan S. Jonas, of the Manufacturers Trust Company, to arrange for a \$100,000 loan. Jonas was a very good banker. He needed a few signatures, so we gave him four. When I spoke to Mr. Ginsberg he didn't hesitate one minute to attach his signature to the guaranty. It is true, we had three others, Mr. Sam Greenblatt was one of them, Mr. Louis Cohen, who is no longer with us, was another, and I was the fourth. But if today I were to ask someone to please sign his name to a hundred thousand dollars, how many people would offer their signatures? That is the kind of man Moses Ginsberg was. He had the courage, and he encouraged others. If I were to sum up in one paragraph what Mr. Moses Ginsberg is, I would call him a responsible Jew, a Jew who understands responsibility to his country, to the community, and to his fellow Jews. . . . The war has brought us a new type, known as newly poor. A newly poor man is one who bets a thousand dollars on a horse, who loses five thousand dollars in Florida in a roulette game, etc., and when asked to give money for a Jewish cause, says, 'I'm awfully sorry. I am really poor.' That is not Mr. Ginsberg." Then turning to his friend, he said, "I want to say one thing to you: whatever your

Members of the Brooklyn Jewish Center gather to pay tribute to an admired co-worker, and at the same time celebrate the successful Mortgage Redemption Campaign

achievements may be, the Brooklyn Jewish Center is going to be your Hall of Fame."

Mr. Isidor Fine proclaimed quite frankly that he loved Moses Ginsberg. "Will that sound feminine?" he queried. "I don't care what it sounds like. I like to deal in realities. I learned to love the man because of his belief in principles, and because he was wise."

More tribute came from the handsome Justice Lazansky. "Moses Ginsberg," he said, "is, in my judgment, one of the most distinguished citizens of our community. I say distinguished advisedly. Distinguished not because he is one of the greatest industrialists of the country, or one of its leading merchants. I say it because everything that he has done has been done out of a full heart, with a desire to help his fellow man. To be of that disposition is an accomplishment which raises a man far beyond those who all their lifetime are seeking material benefits."

Unusual, striking words of praise were uttered by Professor Finkelstein. He said:

"It is not possible for me to be here tonight and take part in this very delightful occasion without my mind running back almost a third of a century, to the first time I saw Moses Ginsberg, when he was obviously much younger and so was I. It was way back in 1911. I saw his first (I don't know whether it was his first, but it was the first I saw) construction work, the Stone Avenue Talmud Torah . . .

"Many things have happened to Moses Ginsberg in these three decades. He had his happy days and, like the rest of us, he has had his trying days. I have watched him both in days of happiness and in days of trial. It is the mark of a great man that he can stand success and he can also stand trouble, that success doesn't lift him, tear him away from his spiritual mooring, and that the trials of

life don't crush his spirit.

"Here you have a man who has been able to take life as it came, and in the days of sunshine and in the days of shadow has remained loyal to the great teachings which have come to us across, not thirty-three years, but thirty-three hundred years, from Mount Sinai itself.

"You and I are grateful to him and that is why we are here. I wonder whether you will consider it blasphemous if I say to you that I think God is grateful to him? The great writer of proverbs says that, 'if you are kind to the poor you are lending to God.' And great is the man who can put God in his debt. But it is an even greater thing than lending to the poor, to lending to the poor in spirit, to see that the men who are deprived of the spiritual goods get these goods.

"We could live for a long time if we didn't have the wonderful food that we have here tonight. We could live for a long time if we did not have these fine clothes we are wearing. We could live for a long time if we did not have our wonderful standard of living. But life wouldn't be worth living if we did not have the great spiritual wealth which the prophets and teachers of Israel gave to the world. I have the great privilege of joining with you in paying tribute to a man who, I firmly believe, has placed the great prophets of Israel, and, if I may say again, God himself, in his debt."

Professor Finkelstein was followed by Dr. Levinthal, and then the little Napoleon of good deeds himself, Moses Ginsberg, arose to make his response to the praise that had been lavished on him. Here are some excerpts from his speech, a speech that was as direct and honest as might be expected from a man like Moses Ginsberg, and characterized by the humor that is inseparable from one of warm, humane instincts:

"As a rule the guest of honor's speech usually starts with a repudiation. He repudiates everything that his friends, the guest speakers, have said about him. He charges them with exaggerating his deeds, his virtues. He then goes further and says that he no longer recognizes himself.

"I am not of that sort. I put this modesty aside and I say to you ladies and gentlemen that everything, every word my good friends the speakers have said about me is the God honest

truth. I am sure that if they knew me as intimately as Dr. Levinthal does, they would have much more to say about me. Furthermore, I do recognize myself. I *am* the same person, and have been for my entire life, and I hope and pray to God that I will remain the same for the rest of my life.

"I thank Mr. Schwartz, the President of our institution for his kind words about me. I also thank Mr. Rottenberg and Mr. Fine, our two ex-Presidents. We have only had two ex-Presidents during the entire length of the existence of the Center. That was because when we got someone who was good we held on to him as long as we could. Possibly this is the reason why we little fellows had no chance of becoming ex-Presidents.

"I thank my old, old friend, Judge Lazansky. He has known me for a long time. When, years ago we had to have a great, outstanding figure to get people to come to an institution that we were building, we couldn't think of getting anyone else but Judge Lazansky, who was then the Secretary of State. Since then I have made it a point to be wherever Judge Lazansky is.

"I thank my good friend, Professor Finkelstein, the President of the Jewish Seminary of America. It is certainly a great honor to me to have the President of the Theological Seminary of America come to my dinner to say a good word for me. Thank you, Dr. Finkelstein. Long may you live. I only hope that I can do the work that you have set out for me to do.

"I want to thank our own Rabbi Levinthal. He knows me best. Possibly that is the reason why he had to say something more about me than the others. I have been working with him not only since the institution has been in existence, but for some years before, when he was the Rabbi of another Temple. And, as one of the speakers said, because I like everything big and everything of the best, we couldn't find a better Rabbi in this country. That is the reason why he has been with us for such a long time. I hope he will be with us for as long as he lives. . .

"I want to thank all of you here, and all those who have pledged to pay off this mortgage. *You* have made it possible to redeem this mortgage, not I. I believe that the dinner is due

you, that the dinner was given directly to you. I am only the witness to see that you get a good dinner. You may say that if the dinner is given for us why do we have to pay five dollars per plate for it? I can assure you that I have paid five dollars too. This dinner was given to all of us. We should all be thankful.

"I thank you all. I feel that you have done a good job in such a short time. I want to also thank the committee who arranged this dinner. They worked hard and long to make it a success. I want to thank the workers, the President and ex-President of the Sisterhood, and the Executive Director, Mr. Joseph Goldberg, and his associates.

"I thank you all, ladies and gentlemen, from the depth of my heart. Words cannot express my appreciation for the honor that you have given me here tonight. Many, many more words that I would like to say are buried deep in my heart and will remain there as long as God will spare me.

"As to the gift that I received here tonight, I want to say that all the silver in this country that our President accumulated would not please me so much as this loving cup. It is a symbol of love and admiration from one another, and love and admiration from all of us to our beloved institution here.

"What you all have done for the Center has been said before by our previous speakers. What remains to be done, time will not allow me to tell you.

"You have seen the large windows that we have put in this building. These windows were not put in for light and sunshine alone; what we had in our minds was to give light and sunshine from within to the outside, to the community. If we haven't done all we intended to do we have not accomplished the aims and purposes of this institution. If that is so, it is only because we had such a big burden on our heads. Whenever we came to the Center with a new idea we met the Secretary or the Treasurer at the door and he would tell us that he didn't have his payroll yet, and we had to struggle and struggle. Consequently, we couldn't really realize the aims and purposes for which this building was erected.

"For the last few years I have been
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TRIBUTE TO A RESPONSIBLE JEW

By DR. ISRAEL H. LEVINTHAL

The following is the speech delivered by Rabbi Levinthal at the dinner given to Moses Ginsberg on November 25th, 1942, at the Brooklyn Jewish Center.

It is not a mere coincidence that we are gathered here on the eve of Thanksgiving Day. For we are here to thank God not only for the great accomplishment which we have achieved in wiping out the major portion of our Center mortgage, but to give thanks for that greatest of all gifts—the gift of good men, men who understand what life really means and what life demands. It is such a man whom we delight to honor to night.

We know him as Moses Ginsberg. But it may surprise you to know that his name in Hebrew is not Moshe—the usual Hebrew name for Moses—but Matsyahu—Mattathias, the name of that priest and hero whose deeds we commemorate on the Chanukah festival. Now Matsyahu in Hebrew has a specific meaning: "He is a gift of God"—*Matas Yah Hu*. In all sincerity we may say of our guest of honor, *Matas Yah Hu*, he has been a veritable gift of God to our community. We thank God for that gift which we were privileged to enjoy.

The speakers who preceded me gave you many characteristics of our guest. I want to portray him in an altogether different aspect. I want to portray him as a praying Jew. Now it is true that he does not attend the services as often as he would like to attend. And it may also be true that he misses many a Mincha and Maariv; and yet I have no hesitation in speaking of him as a praying Jew. Yea, he prays in the manner that wins the highest praise of our ancient masters. In the portion of the Torah that we recently read in the Synagogue, we have a portrait of the patriarch Isaac praying. *Va-ye'etar Yitzchok*, "And Isaac prayed before the Lord." One Rabbi adds to this picture and describes how Isaac prayed, *Shofach Tefilot B'Osher*. "He poured forth prayers in wealth." How truly these words apply to our guest of honor. He pours forth prayers with wealth, showering his riches upon every word while cause.

There is something else that must

be said of him. He has grown in his prayers, and his prayers have grown in their beneficence. There are many men who have grown in wealth. Many have started life as paupers and risen to affluence. From the hovel in the tenement they have grown to palatial homes in the finest sections of our city. But there their growth stopped. Their conception of charity, of the support of public institutions, has remained as it was in the days of their poverty. Verily, of them we may apply the words of the Psalmist: *Hon V'osher B'v'oso V'zidkoso Omedes Lo'ad*, "Wealth and riches are in his home, but Zidkoso, his charity, his conception of public duty, remains the same for all time." If he gave a dollar then, he gives the same dollar now. His Zedekoh has not grown in keeping with the growth of his wealth. Not so of Moses Ginsberg. He has grown in *Hon V'osher*, but his contributions have grown too, they have kept pace with the wealth that God has bestowed upon him.

There is not a worthy cause to which he has not and does not contribute. But this, too, may be said in his praise: while he supports every undertaking, he has a sense of values and knows what is most important and essential. We are told by our sages that when Bezalel, the master builder of Israel's first sanctuary, began his task, he was bewildered by the magnitude of the work and did not know how or where to begin. *Bamoh Eftach Techilah*, "Where shall I begin first?" he asked of God. "Begin with the Aron, the sacred Ark," he was told. This master-builder of Jewish life in our community, like Bezalel of old, began with the Holy Ark. His first outstanding achievement in the field of public service was his part in the building of the Stone Avenue Talmud Torah, where the ark of our Torah was implanted in the hearts of our children. Later, when a Temple was built in this neighborhood—*Petach Tikvah*—he gave it his whole-hearted support. It is not just an accident that the Jewish Theological Seminary has won the interest of his heart and purse as it has. He feels that the foundation

of Jewish life is the Ark of our Torah. If we have that we will have all else. And that explains his crowning achievement—his service to our beloved Center, a service that he has rendered uninterruptedly from the day it was founded to this very day that we are celebrating with such gratitude in our hearts.

And whatever he does, he does in a big fashion. That is characteristic of him. In business, he deals with big enterprises. But equally so is he in his endeavors. He does not like to do things in a little way. Whatever he undertakes is big—big in outlook and big in achievement.

When he helped to build the Talmud Torah in Brownsville more than thirty years ago, there was the necessity of engaging a principal for that school. Others on the Board were content to select one from the many teachers who served in the community. Not so Moses Ginsberg. He set his eye on Moshe Halevi, one of the greatest Hebrews in this land, who later became Professor of Hebrew Literature at the Seminary, and did not rest until he succeeded in getting Professor Levin to become the Principal. If a principal had to be gotten, he must be the best, the greatest in the field—that was in keeping with his standard of public service. And that was his attitude towards our beloved Center. When our institution was being organized, there were some influential men who felt that a small Center should be built, to cater only to a limited number of families. It was Moses Ginsberg, together with others happily with us tonight, who vetoed that suggestion. We must build big! And they did—everything big—even a big mortgage! They were not frightened by the bigness of their undertaking, even though they were only a small group, because there were men like our guest of honor who urged them on and who inspired them by the loftiness of their vision and the zeal of their activity.

And so it was not just a coincidence that when another big venture had to be undertaken—the redemption of the tremendously large mortgage that

weighed so heavily upon us—it was at the home of Moses Ginsberg that this venture was started. And here, too, our guest prayed in the spirit of the patriarch Isaac. He poured forth a prayer, B'osher, in wealth, and his example was followed by all who were privileged to be present at his home that evening.

Yes, it was a big undertaking! Many laughed at us for even thinking that such a task was possible. But thank God we have big men, men of the type of our guest of honor, men like you here tonight, who rallied around him, so that now we can rejoice that we have practically succeeded in our aim.

I said "practically," repeating the word used by our genial president, Mr. Schwartz. True, it is a great accomplishment. From an indebtedness of \$400,000, we now have only \$50,000, something for which we should be very grateful. Perhaps you left that remnant of the mortgage purposefully. You may remember that in the old lands it was the custom that when a pious Jew decorated or painted his house, he left one corner unpainted as a *Zecher L'Churban*, as a reminder of the destruction of the Temple. Perhaps you thought that this \$50,000 ought to remain as a *Zecher L'Churban*, as a reminder of our former glory when we could boast of a \$400,000 mortgage! But as a Rabbi in Israel, I permit myself to absolve you of that duty. We should continue in this effort until every penny of that indebtedness has been wiped off our books so that we may continue our work unhampered and undisturbed by the continuous worry of a debt that must be met.

I was very proud tonight when our good friend and ex-president, Mr. Fine, quoted to you a sermon that I preached last *Shemeni Azeret*. It is a good feeling for a rabbi to see that his congregants remember what he preaches. It was a sermon that I believe touched the very heart of this problem that affects the life of so many institutions today. I referred to the scene in the Bible where Jacob, fleeing from the wrath of his brother Esau, comes to the land of Laban. He meets a number of shepherds waiting at a well to water their flocks. A heavy stone rested upon the mouth of the well, and the shepherds were waiting for their comrades to assist them

in removing this weight. And then the Bible proceeds to tell us that Jacob, single-handedly, removed the stone, and enabled the waters to refresh the thirsting flock.

The Rabbis, in their remarkable imagery, tell us that this well, *Zu Bet Hakneset*, is a symbol for the Synagogue, "from which gush forth the living waters of the Torah." Yea, the tragedy with so many of our synagogues lies in just this, that "a heavy stone rests upon the mouth of the well!" They are burdened with the heavy stone of indebtedness that prevents their living waters from nourishing the parched souls of the people. This venture of ours marks a new epoch in the life of American Jewry. Like Jacob of old we want to remove this heavy stone and thus enable our "Well of Torah" to give forth its living waters to all who seek their sustaining strength.

There is, however, another aspect to this same Biblical tale that I want to interpret to you. After all, it does seem strange that those strong, healthy shepherds, even though we are told that there were only three of them, could not do that which the frail, home-loving student Jacob did single-handedly. Why did they not attempt to remove the stone? And here, one Rabbi gives us a beautiful answer. He tells us that, *V'ho'even Gedolah Zu Yetzer Hora*, "This heavy stone is the Yetzer Hora, the evil inclination in man!" What a remarkable insight into human nature this comment reveals! They could have accomplished what Jacob did. But their Yetzer Hora didn't let them. It said to them: "Why bother? Let some one else do it!" Jacob, too, must have been bothered by this Yetzer Hora, but he struggled with it and mastered it, and thus had the reward of knowing that through his gift and his service he helped to sustain life!

What prevents us from completely removing this stone of the mortgage resting upon our "Well of Torah" is just this heavy hold of the Yetzer Hora, which wrestles with us, and does not permit us to do all that we should do—all that the Yetzer Tov, the "good inclination," is trying so hard to make us do.

I had the privilege of accompanying some of the committee men when they visited members to ask for contributions. In some cases it was a joy to

make the request. You could see that the Yetzer Hora had not a chance even to utter a word. The "good inclination" was the master, and we received not only handsome sums but also thanks for our efforts. In others, however, we could see how the man was struggling with the Yetzer Hora, and in some cases, happily, very few, —the Yetzer Hora came out the victor.

My friends, we were assured that no appeal for funds will be made tonight. I do not want to violate that assurance. But I do want to plead with you, master the Yetzer Hora in this instance. We have accomplished the major portion of our task. We have in our midst men, who, thank God, have the ability to liquidate the remainder within a few hours, if only we can remove first the heavy stone of the Yetzer Hora from our hearts.

Let us make this a real Thanksgiving for all the blessings that we enjoy in this beloved land, despite the critical days in which we live, and show our gratitude to God by rededicating ourselves to those ideals for which this Center stands, and for the furtherance of which we gladly pay tribute to our guest of honor tonight.

DESTROYING A VICIOUS ANTI-SEMITIC RUMOR

An appeal to "Rumor-Wardens" to fight anti-Semitic rumors which are part of the Nazi propaganda machine is included in a current campaign of institutional advertising by a noted New York advertising agency, Young & Rubicam, Inc. This agency states in an advertisement in *Fortune Magazine* that "three cancerous campaigns" instigated by the Nazis in this country are to set white American against black American, Christian American against Jewish American, and all Americans against the English. The advertisement calls attention to the fact that induction figures of Jews accepted in service and casualty lists of Jews give the lie to rumors that the Jews are unwilling to fight and seek to avoid combat duty.

• • •

The latest annual statistical report of the Immigration and Naturalization Service of the Department of Justice shows that 134,076 Jews entered this country during the five years ending June 30th, 1942.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Lewittes to Preach This Friday Night

This Friday night, January 1st, at our late services which begin at 8:30 o'clock, the sermon will be preached by Rabbi Mordecai H. Lewittes who is assisting Rabbi Levinthal in the spiritual and educational work of our institution. Rabbi Lewittes has chosen for the theme of his sermon, "Ring in the New!" and we trust that you, your family and friends will be present to listen to his timely message. Rev. Kantor will lead in the congregational singing.

Board of Trustees Meeting January 7th

A special meeting of the Board of Trustees will be held on Thursday evening, January 7th at 8:30 o'clock. Several matters of importance will be considered at this meeting.

Sisterhood to Hold Program Meeting on Monday, January 11th

The monthly program meeting of our Sisterhood will be held on the second Monday afternoon, January 11th at 1:30 o'clock. An interesting program is being arranged and we trust that the women will reserve that afternoon for the Sisterhood meeting.

The newly elected officers for the coming year will be formally installed by Rabbi Levinthal at this meeting.

Hebrew School

The Hebrew School commemorated the recent day of mourning by observing a minute of silence and by a special school assembly. Rabbi Lewittes spoke of the need for the civilized world to protest against the Nazi atrocities. Rev. Samuel Kantor recited the El Male Rachamim.

Two teams, blue and white, were organized to aid in the sale of Jewish National Fund Stamps. Arthur Flamm is captain of the blues and Morton Levitt is captain of the whites.

Miss Rose Meisels, arts and crafts teacher, is now helping the students design copper plaques with Biblical and Palestinian motifs.

Mr. Kartzinel's class is preparing a

brief program for Chamisha Osar Bishvat.

Sunday School

A fifth member of the Sunday School faculty, Mr. Irvin Rubin, is entering the armed forces of the U. S. The other former faculty members now in the service are: Lawrence Stark, Didion Goldberg, Nathaniel Kramer and Irwin Lowenfeld.

A new activity of the Sunday School is Palestinian dancing. Students under the direction of Miss Pearl Solomon are learning the Hora and other simple Palestinian dances.

Miss Laura Sorscher is now in charge of the Keren Ami collection. At the close of the year funds are distributed to worthy organizations such as the United Palestine Appeal, Joint Distribution Committee, H. I. A. S. Denver Home, Jewish Theological Seminary and many others.

Recent stories told by Rabbi Lewittes at Sunday School assemblies include: "Joseph Trumpeldor," and "An Adventurous Hike to Modin."

There will be no Sunday School on Sunday, January 3rd, 1943.

Junior Congregation

The following will participate in the Junior Congregation this Saturday, January 2nd: Shacharit—Joseph Newman; Musaf — Kenneth Amer; Talk—Rabbi Lewittes; Junior Ushers — Martin Feinberg and Donald Gribetz.

On Saturday, January 16th, 1943, the Junior Congregation will lead the services in the main synagogue. The following will participate:

Shacharit: Donald Gribetz; Musaf — Kenneth Amer; Torah Reading — Bertram Brown, Morton Lowenfeld, Ephraim Rubin, Judah Gribetz, Rolf Ostern, Martin Koplowitz, Daniel Berman; Maftir — Robert Goldberg; Sermon—Herbert Kummel.

Civilian War Activities

New classes in First Aid, Advanced First Aid and Nutrition will be formed early in January. Those who are interested in joining these classes are asked to please leave their names at the office of our Civilian War Activities.

Wednesday, February 24th has been set aside as the next Blood Donor Day at the Center. Those wishing to donate their blood for our men in the armed forces are requested to please leave their names and addresses at our office.

A motion picture on first aid will be shown in our auditorium on Wednesday evening, January 13th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Library

Rabbi I. H. Levinthal
Sanford Kling
Eastern Parkway Chapter of
Hadassah
Harriet Nelson

Talesim

Jacob Korn in honor of the Bar Mitzvah of his grandson.

Prayer Books

Mr. and Mrs. Leo Kaufmann in honor of their 25th wedding anniversary.
Jacob Korn

Additions to the Library

The following books have been acquired by the Center library recently and are now available for circulation:

The Idiot—by Fyodor Dostoyevsky
The Valley of Decision—by Marcia Davenport.

Hostages—by Heym
Reprisal—by Ethel Vance
Dialogue with Death—by A. Koestler

Apostles of Revolution — by Max Nomad

The Jewish Community (3 vols.) —by Salo W. Baron

The American Jew—Oscar I. Janowsky, Editor

Who Crucified Jesus?—by Solomon Zeitlin

They Were Expendable—by W. L. White

Bar Bitzva

A hearty Mazel Tov is extended to Mr. and Mrs. Herman Lambert of 201 Eastern Parkway upon the Bar Mitzvah of their son, Martin David, which will be held at the Center on January 2nd.

Clubs

The Dramatic Group is busy rehearsing its coming production, "Junior Miss." The play is being directed by Miss Phoebe Honig. Meetings are held on Sunday at 12:30.

The Inta-League celebrated Chanukah by means of a Chanukah Party. Latkes were prepared by the girls. The blessings over the candles were recited by Robert Goldberg. The Inta-League Girls have held a series of discussions on Zionism. As part of this cultural program, Rabbi Mardecai Lewittes delivered a brief talk on "A Jewish Army" on Saturday, December 12th. The Inta-League is open to high school students. Meetings every Saturday night, followed by dancing.

The Vivalets also held a Chanukah Latke Party. The Vivalets meet every Saturday night. Girls in upper grades of elementary school are eligible.

The Maccabees have emerged successful from two basketball contests. The Hawks were defeated in the first game by 26-22. The second game was hotly contested, but during an over-time period the Maccabees succeeded in winning by the score of 15-14. Mr. Sidney Wiener and Buddy Lowenfeld are the basketball coaches. At a Chanukah Party, the blessings over the candles were recited by Joseph Buchman. Meetings every Saturday.

The Candle-Lite Girls have had an intensive program, including Palestinian dances, games and arts and crafts. Girls between the ages of 10 and 12 are invited to join.

The Maccabees played their last game with the All-Stars, winning in an over-time period. The score was 23-21.

Sabbath Services

Kindling of candles at 5:25 o'clock.
Friday evening services at 5:15.
Sabbath services, Parsha Shemot, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:15 p.m.

Mincha services at 5:15 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 5:15 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Albert Isaac
Res. 20 Plaza Street
Bus. Importer, 232 E. 59th St.
Married
Proposed by Dr. I. H. Levinthal and Dr. Reuben Finkelstein

Dintenfass, Dr. Julius
Res. 819 St. Marks Ave.
Bus. Chiropracter
Single
Proposed by Edward Dintenfass

Farland, Mrs. Rose
Res. 110 Lenox Road
Proposed by Frank Schaeffer and Mrs. Eva Shure

Felser, Cy
Res. 875 St. Marks Ave.
Bus. Retail Mdse., 485 - 5th Ave.
Married

Ginguld, P. M.
Res. 1280 Union St.
Bus. Educational Director
45 E. 17th St. Married
Proposed by Samuel Lemberg and Joseph Goldberg

Ginsberg, Benjamin
Res. 679 Montgomery St.
Bus. Dairy, 409 Kingston Ave.
Married
Proposed by Abraham Katlowitz

Glassman, John
Res. 576 Eastern Pkway.
Bus. Printing, 23 E. 4th St.
Married
Proposed by Joseph Goldstein

Hill, Fred L.
Res. 245 Hawthorne St.
Bus. Accountant. Married

Jaffa, Mose:
Res. 1270 E. 19th St.
Bus. Public Address Systems
11 W. 42nd St.
Married
Proposed by Hyman Aaron and Joseph Goldberg

Kershner, Dr. David
Res. 95 Eastern Pkway.
Bus. Physician
Married
Proposed by Dr. Reuben Finkelstein

Kirschenbaum, Dr. Gabriel
Res. 463 Bedford Ave.
Bus. Physician
Married
Proposed by Samuel Feldman

Lipton, Murray
Res. 560 Lefferts Ave.
Bus. 889 Broadway, Clothing Mfg.
Married
Proposed by Morris Kramer

Miller, Irving Frank
Res. 558 New Jersey Ave.
Single
Proposed by Samuel Schoenfeld

Salzberg, Dr. Abraham H.
Res. 1458 Union St.
Bus. Physician
Single
Proposed by Jack Harrison and Abe Mann

Silberstein, Adolph
Res. 600 Empire Blvd.
Bus. U.S. Dept of Labor,
165 W. 46th St. Single
Proposed by Abe Lindenbaum

Schnapp, Ben
Bus. Confectionery, 417 B'way
Single
Proposed by M. Hausner

Tannenbaum, Nathan
Res. 463 Bedford Ave.
Bus. Lawyer, 259 W. 14th St.
Married
Proposed by Samuel Feldman

Winter, Abraham
Res. 925 Prospect Pl.
Bus. 873 Broadway. Married
Proposed by Hyman Rachmil and Louis Albert

Winter, Joseph
Res. 925 Prospect Pl.
Bus. 873 Broadway. Married
Proposed by Hyman Rachmil and Louis Albert

Zeiger, Samuel
Res. 436 Crown Street
Bus. Lawyer, 60 Broad St.
Married
Proposed by David B. Kaminsky

The following have applied for reinstatement in the Brooklyn Jewish Center:

Fortunoff, Everett M.
Res. 55 Linden Blvd.
Bus. Cotton Converter, 390 B'way.
Married
Proposed by Jacob A. Fortunoff

Singer, Philip
Res. 657 E. 26th St.
Bus. Woolens, 110 W. 39th St.
Married

MAURICE BERNHARDT, Chairman
Membership Comm.

SAMUEL ROTTENBERG HONORED ON HIS SEVENTIETH BIRTHDAY

A LARGE gathering of friends and admirers of Mr. Samuel Rottenberg, Honorary President of the Brooklyn Jewish Center, assembled at the Center on Tuesday evening, December 22nd to pay him a well earned tribute on his seventieth birthday. It was fitting that this occasion should be used to raise funds for the Federation of Jewish Charities, an organization with which Mr. Rottenberg has been identified for a great many years.

Mr. Maurice Bernhardt, chairman of the Eastern Parkway Division of the Federation was the toastmaster of the evening. Greetings were extended by Mr. Maximilian Moss, chairman of the Brooklyn Campaign Committee. He was followed by Mr. Moses Ginsberg, a life-long friend of Mr. Rottenberg. He recalled the fight that Mr. Rottenberg waged in the early years of the Federation to Kasherize the Brooklyn Hebrew Orphan Asylum and the Jewish Hospital and to include the Talmud Torahs of Brooklyn as component parts of the Federation. Rabbi Levinthal reviewed the pioneering spirit possessed by Mr. Rottenberg. He mentioned his early fight to democratize the Federation, his pioneering of the Jewish Center idea that brought about the organization of our institution, his championing of Jewish education for our youth, his efforts on behalf of the Kashruth Association and his great interest in the organization of the Brooklyn Jewish Community Council.

Judge Emanuel Greenberg, co-chairman of the Federation Campaign Committee for Brooklyn, made a stirring appeal for contributions to help maintain the 116 institutions affiliated with the New York and Brooklyn Federations. The response was truly magnificent. Most of those present made increases over the amounts they contributed last year. It is interesting to note that the sum of \$95,000 was contributed thus far by almost 350 members of the Brooklyn Jewish Center as against \$65,000 raised in last year's campaign.

Following the appeal, Mr. Bernard Semel, prominent Jewish leader, spoke as an intimate friend of the guest of honor. His address was interspersed

with the good-natured Jewish humor for which Mr. Semel is famous.

In the absence of our President, Mr. Joseph M. Schwartz, who was home ill, Mr. Bernhardt presented Mr. Rottenberg with an engraved scroll bearing "resolution of thanks to him for a lifetime of invaluable service to Jewry and to the well-being of his fellow-men." The scroll was signed by the officers of the Federation and the officers in charge of the campaign. Mr. Rottenberg responded with a brief address of thanks to those who made up the gathering that came to do him honor. He reviewed the chaos that had existed in Jewish life in the years gone by and the progress made in recent years. He concluded with an outline of the ideals that animated him in his desire to see a better and more constructive Jewish life in this country.

Advance Notice

On Friday evening, January 8th, Rabbi Levinthal will preach on the subject, "The Great Debt We Owe to the Gallant Russian Army."

Congratulations

We extend our heartiest congratulations to the following:

Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on the occasion of the birth of a son to their children, Mr. and Mrs. Philip Gordon on December 27th.

Mr. and Mrs. Sidney Marcus of 805 St. Marks Avenue on the birth of a son, Robert Ira, on December 14th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Marcus.

Mr. and Mrs. Nathan Wolfe of 350 Lefferts Avenue upon the birth of a son on December 22nd.

Kiddush

A Kiddush will be presented to the Junior Congregation this Sabbath morning, January 2nd, by Mrs. Kate Salit, in honor of her birthday.

THE MENACE OF THE "PROTEST RABBINER"

Continued from page 3

part of thousands of ministers, educators and leaders of American thought in all walks of life have endorsed the Jewish National Home. We are compelled to ask ourselves: why, just at this particular time and after a rebuke which the *Protest Rabbiner* have suffered at the hands of their own colleagues in the Rabbinate, do they feel so strongly compelled to initiate their program of anti-Zionism?

Is it in reality the compulsion of a spiritual need which animates the *Protest Rabbiner*? Is it not, on the contrary, rather the demands made on them by their congregants, most of whom represent the wealthy, privileged and politically powerful portion of American Jewry? In a word, must we not find that the *Protest Rabbiner* are now fulfilling what for so long has been one of their main functions, to wit: that of being mouthpieces for that portion of American Jewry which is intent solely on the preservation of its own rights, and which is now and has always been deaf to the real needs of the millions of European Jews who only by reasons of chance have not enjoyed the rights and privileges of these class-conscious Jews? It is disturbing to be compelled to answer this question with the verdict that the *Protest Rabbiner* (some of whom, in former years when they did not enjoy their present lucrative pulpits were active Zionists) have sold their rabbinical heritage for a mess of pottage and have consented to become the Charlie McCarthies of reactionary Jews who do not wish to be their brothers' keepers.

It is true that among these men we find some of the rich supporters of the Joint Distribution Committee. It is also true that among them we find men who have decreased their contributions to the United Jewish Appeal because of their opposition to Palestine. In either event, it is certainly

VILLA CLAIR - PALM BEACH, FLORIDA

(not large but charming and cozy)

DIETARY LAWS — EXCELLENT CUISINE — ALL MODERN FACILITIES

One Block from Ocean — Moderate Rates

223 Seminole Avenue

LOUIS COHN, Proprietor

...but a contribution to a soup kitchen in Warsaw (assuming that there are no longer such feeding stations) or that it will plea in answer to the plea of a group which would send the Jews to Palestine as non-Jews and refugees rather than as free and proud citizens of a homeland which has been guaranteed by international law.

There is a history Jewry has experienced every vicissitude in which could fall. The history is, however, of the very remarkable. Free from the knowledge of treachery, from the fashions set by David and Goliath are contagious. Perhaps it is inevitable that now in the 20th century, Jewry, too, has its traitors. And perhaps for we must not forget the inevitability of such a tragic development in Jewish life. We know that the *Pravist Rabbis* and the rest for whom they speak are a small minority in Jewish life. They have one importance in that they are a minority and in some instances could be a majority of public opinion. However, Jewish history teaches us that these opinions are temporary; and we can see to it now that the performance of Jewish life will not be deflected by the minor errors of the *Pravist Rabbis*. To the contrary, we must come out to their ideas and add an unrelenting vigilance against their practices and an unrelenting opposition to their dogmas.

—WILLIAM L. STIGLITZ

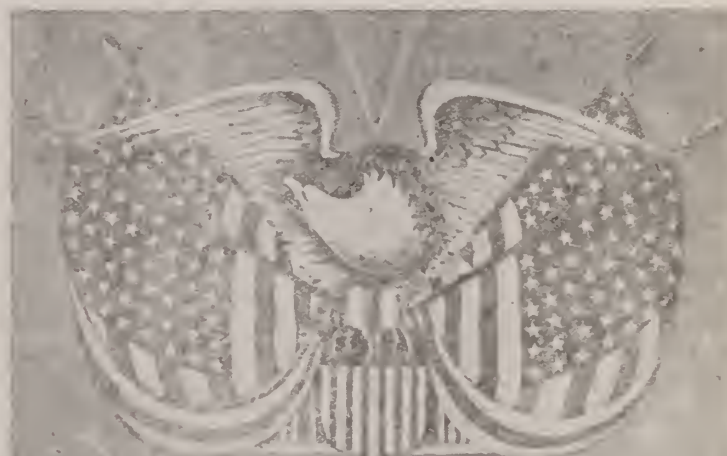
TO JUSTICE BRANDEIS

(Continued from page 4)

and in the same sense his decisions have been as a member of the majority were equally an innovation in the work of the Court. Many of these minority opinions have since been adopted in majority decisions. He, together with Mr. Justice Holmes, originated many of our interpretations which are now bearing judicial fruit.

The Supreme Court memorial program was, of course, no place for a tribute to Brandeis as a Jew and Zionist. There was no room for ourselves with regard to this, since the beginning of the Herodian period in American Jewry has contributed more and more to the dissemination of Zionism and the practical fruition of the Zionist program as did Brandeis.

—W. L. S.



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER
HONOR ROLL

The following is an additional list of Center members and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Albert, Samuel	Hertzfield, Arthur
Blickstein, Marvin A.	Hirsch, Arthur
Desatnick, Arthur	Levine, Seymour I.
Dworkow, William	Lewis, Nathan
Entlich, Theodore L.	Model, Stanley A.
Fenberg, Emanuel	Nelson, Philip
Finkel, Irving	Philips, Alvin
Garlick, Jerome N.	Rosen, Dr. Eh A., 1st Lieut.
Greenblatt, Irwin	
Glassman, Lawrence B.	Rotstein, Morris M.
Gould, Sidney	Trotzky, Jerry

ANNUAL MEETING—JANUARY 28th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, Jan. 28th, 1943, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

For President Judge Emanuel Greenberg
1st Vice Pres.....Max Herzfeld
2nd Vice Pres.....Hyman Aaron
Treasurer David Goodstein
Secretary Maurice Bernhardt

Members of the Board of Trustees

(for a term of three years, 1943, 1944, 1945)

Isidor Fine	Jacob L.
Jacob A. Fortunoff	Holtzmann
Judge Emanuel	Morris Miller
Greenberg	Nathan D. Shapiro

Members of the Governing Board

Bernard J. Aaron	Harry Blickstein
Joseph I. Aaron	Mrs. Phillip Brenner
Saul S. Abelow	Meyer Chizner
Louis Albert	Irving L. Cohen
A. David Benjamin	Harry Cooper
Mrs. Maurice	Charles Dilbert
Bernhardt	Jacob S. Doner
Alex Bernstein	Charles Fine

Dr. Reuben Finkelstein	Benjamin Markowe
Harry A. Freedman	Benjamin Martz
Barnett Gabriel	Abraham R. Melker
Abraham Ginsburg	Solomon Mitrani
Ira I. Gluckstein	Morris Neinken
Milton J. Goell	Kalman I. Ostow
Max Goldberg	Louis Parnes
Maurice E. Goldberg	Charles Perman
Samuel H. Goldberg	Harry Preston
Hon. Nathaniel L. Goldstein	Hyman Rachmil
Aaron Gottlieb	Nathan Radutzky
Irving J. Gottlieb	I. Jerome Riker
Samuel Greenblatt	Jacob Rosen
Harry Greene	Meyer A. Rosen
Louis J. Gribetz	Ira L. Rosenson
Henry H. Gross	Jacob Rutstein
Louis Halperin	Chas. Safier
David Halpern	Nathan Salwen
Harry A. Harrison	Frank Schaeffer
A. H. Horowitz	Herman B. Schell
Living S. Horowitz	S. A. Schneider
Joseph Horowitz	A. M. Schwartz
Mrs. Jos. Horowitz	N. T. Schwartz
Louis N. Jaffe	Hon. Wm. I. Siegel
Albert Joley	I. Siegmeister
Arthur Joseph	Isidor Silberberg
David B. Kaminsky	M. Silverstein
K. Karl Klein	Louis Simon
Morton Klinghoffer	Joseph Stark
Dr. Benj. Koven	Samuel Stark
Ira T. Kraner	S. Strausberg
Simon H. Kugel	Harry Strongin
Julius Leventhal	Barnett Tanenbaum
Frank Levey	A. A. Weinstein
Mrs. Harry Levy	Mrs. A. A. Weinstein
Isaac Levingson	Louis Weinstock
David Levkoff	Morris D. Wender
Aaron Lewis	Mrs. I. Wiener
Mrs. I. Lowenfeld	Albert Witty
Leib Lurie	Mrs. Albert Witty
Lester Lyons	Abraham H. Zirn
	Harry Zucker
	Tobias Zwerdling

Nominating Committee

SAMUEL ROTTENBERG	Chairman
SAMUEL LEMBERG	Secretary
Morris Brukenfeld	Louis Simon
Max Goldberg	Isidor Silberberg
Samuel Greenblatt	Dr. Moses Spatt
Tobias Zwerdling	

NEWS OF THE MONTH

Continued from page 11

this year. A Victory Volunteer Campaign has been instituted requiring each member to perform ten specific tasks for the war program. Miss Naomi Chertoff of this city was elected National President.

A vigorous protest against the Norwegian Government's measures against the Jews has been sent by the religious leaders in that country to Premier Quisling. The message states: "In the name of Jesus Christ, we admonish the secular authorities to stop the persecution of Jews and to stop

the spread of race hatred which is being disseminated throughout the land." Among the signers of this message were church organizations, professors of theology, and leading laymen. Similar protests against the treatment of Norwegian Jews have also been made in Sweden by the leading church dignitaries there. Many bishops have publicly recited prayers for the Jews of Norway. One noted churchman declared that the persecution of the Jews in Norway was "the worst atrocity in this war."

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mrs. Louis J. Gribetz, of 1383 President Street, and Mr. Morris Levin, of 748 St. Marks Avenue, upon the loss of their father, Isaac Levin, on December 26th.

Nazi regulations against the Jews in Holland are continually being defied by the Dutch despite stern reprisals taken against them. All Dutch railroad men have taken the position that their own regulations, which do not distinguish between Jews and non-Jews, take precedence over the anti-Jewish measures of the Nazis. In the face of bitter persecution Jewish organizations in Holland have still been able to function, and everything possible is being done by them to alleviate the burden of the Jews.

Many important facts concerning the contribution of Jews to American military history appear in a book, "Jews in American Wars," recently issued by the Jewish War Veterans of the United States. The authors of this book conservatively estimate that the ratio of Jews in American armies has always been greater than their percentage in the general population. In the first World War about 4½% of the men in the military forces were Jews although the Jews constituted approximately 3% of the country's population. In the present war this country has at least five Generals and one Admiral of the Jewish faith.

MAKE YOUR FRIENDS HAPPIER IN THE NEW YEAR

BY ENROLLING THEM IN THE
BROOKLYN JEWISH CENTER

Give them the advantage of belonging to an institution that has been acclaimed by the most distinguished leaders of Jewry

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

KOL NIDRE APPEAL

OUR heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Ellis, Jacob G. Tanenbaum, Barnett
Preston, Harry Yanowitz, Herman
Fein and Portnoy Zirn, Samuel
Families (to perpetuate the memory of Helen Fein)
Fine, Mr. and Mrs. Isidor
Ginsberg, Moses
Levkoff, Mr. and Mrs. David
Bernard, Mrs. Louis W.
Brenner, Phillip
Brukenfeld, M.
Goodstein, David
Lurie, Leib
Miller, Morris
Moskowitz, S.
Smerling, Morris
Sussman, Sol
Brenner, Louis
Leventhal, Julius
Leventhal, Norman
Aaron, Joseph I.
Forman, Irving G.
(in memory of Bernhard and Mina Forman)
Freedman, Harry A.
Goldberg, Maurice E.
(in memory of Helen Nathan Goldberg)
Greenfield, Dr. Samuel D.
Halperin, Louis
Hoffman, I.
Holtzmann, Jacob L.
Kaplan, Abraham
Kohn, Louis
Kugel, Simon H.
Lernberg, Samuel
Parnes, Louis
Polky, Archie
Rosenbluth, Irving
Rosenfeld, Irving and Jacob
(in memory of Pauline and Morris Rosenfeld)
Rothkopf, Hyman
Rutstein, Jacob
Salwen, Nathan
Schneider, S. A.
Shapiro, Abr.
Sokoloff, Ralph
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Zwerdling, Mr. & Mrs. Tobias

Bergmann, Morris
Levkoff, Henry

Goody, Charles
Gottlieb, Aaron
Halperin, Mrs. Minnie
Levinthal, Lazar E.
Lyons, Lester
Schulman, Mr. and Mrs. Samuel

Ball, William
Glasser, Abraham
Glaubman, Jos.
Horowitz, Sol
Levine, Morris B.
Prince, Mrs. A.
Stark, Joseph
Stark, Mr. and Mrs. Samuel
(in honor of Lt. Lawrence Stark
Zinn, Martin

Sarnoff, Mrs. A.

Bernstein, Elias
Block, Mrs. Sarah L.
Breslow, Anna
Bruck, Reuben
Doner, Jacob S.
Finkelstein, Dr. Reuben
Fishman, S. J.
Forin, Herman J.
(in memory of his beloved parents)
Golden, Samuel
Greenspan, Mr. & Mrs. Jacob S.
Halpern, David
Hausner, M.
Kaufmann, Leo
Kirschman, Florence B.
Klein, Mrs. Louis
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Krebs, M. A.
Levy, Mr. and Mrs. Jeremiah
Lowenfeld, I.
Lubin, Samuel
Marcus, Z.
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Perman, Charles

Posner, Mrs. A.
Raabin, Herman D.
Rosen, Louis
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Rosenberg, David
Safier, Charles
Schaeffer, Frank
Schein, Mrs. M.
Schless, Chas. J.
Schrier, Isaac
Schrier, Mrs. Jos.
Shapiro, Joseph
Silver, Mr.
Stoloff, Dr. Benj.
Weinstein, Abr.
Weinstein, Albert A.
Wiener, I.
Wunderlich, Chas.
Zirinsky, H.

Anonymous
Amer, Mrs. Rose
Dimond, Mrs. Rose
Fritzhand, Mrs.
Goell, Mrs. Jacob
Goell, Milton
Goldberg, Mrs. L.
Goldman, A. L.
Grossberg, Mrs. Anna
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Roth, Louis J.
Rutta, Thomas
Salter, Bernhard
Shure, Mrs. Eva
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Slamowitz, Mr. and Mrs. Lewis
Trotzky, Judah
Waxman, B.
Wexler, Mrs. Y.
Zankel, Max.

This Friday Designated By President Roosevelt as Day of Prayer

January 1st has been designated by the President of the United States as a day of special prayer on which the men and women of our country shall go to their houses of worship and pray for the cause for which our country is fighting.

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THE STORY OF EDWARD ELLSBERG

Continued from page 8

down 132 feet. "Our task," wrote Capt. Ellsberg in his best-selling book, "On The Bottom," "was to lift this weight 132 feet to the surface, meanwhile working in the open sea, and then to tow the ship 150 miles to New York, the nearest harbor with a suitable drydock."

After nine long months of continued failure, the salvagers managed to raise the sub with a set of pontoons designed by Ellsberg. These pontoons lifted the submerged craft when air was pumped into them.

In presenting Ellsberg with the first peacetime Distinguished Service Medal, and promoting him to the rank of Commander, Admiral Ernest J. King (then but a Captain himself) said: "He set an example to the divers by learning to dive. His ingenuity was inexhaustible, his perseverance in the face of countless difficulties was unfailing, his determination

inspired all hands. To his efforts and skill the successful salvage of the S-51 is primarily and unmistakably due."

In addition to the D.S.M., Captain Ellsberg has received the Navigation Sextant, the Seamanship Cup, and other medals. He has invented an under water steel-cutting torch, and he improved a method for dehydrating and dewaxing lubricating oils. He is also a skilled writer. His technical articles have appeared in many national magazines, and he has even written a novel, "Captain Paul," published last year.

Officially referred to as the "foremost expert in the United States, and probably in the world, on deep-sea rescue work," Captain Edward Ellsberg has certainly earned this honor. And as the expert salvager he is acknowledged to be, Capt. Ellsberg will probably have a hand in the raising of the tragic Normandie.

THE RIGHT TO PAY TRIBUTE

Continued from page 9

Slaves must first stop and consider the prejudices of the master; and if the master so orders they must deny truth, repudiate worth, insult valor. Only the free can honor the valiant always and everywhere; so it should be their delight, as well as their duty, to do so.

Is this not, in the last analysis, the very core and essence of that which we defend under the vague name of "the American way of life"? We fight, in part, to defend our homes and possessions, of course; but property alone,

even hearth and home, was never worth the sacrifice of a man's life. We fight, in part, to defend our form of government, but we know by sad experience that in the hands of rascals it can be as rascally as any other form. We fight, in part, to maintain the opportunities of our children, but even as ruthless a tyrant as Peter the Great could, and did, "open the career to talent."

But mainly we fight for the right to recognize excellence wherever it may be found, and to exalt it, regardless of its source.

HONORING MOSES GINSBERG

Continued from page 13

advocating that, because the elderly people have done so much already, it is about time for us to step aside and leave it to the younger men to take hold of this institution and carry out the balance of the work while we are alive. Then we would be in a position to teach them and to show them what they should do. Unfortunately, the war has taken away the best of our young men. The balance, the other young men, are all in defense work to enable those at war to keep on fighting.

"I hope that in the near future, when the war is over and the young

men return and bring peace, we will be in a position to give our work over to the younger generation.

"I will say no more because the time is late. My heart is filled with joy. Whatever I have said came from my heart. Let us hope that we will have peace very very soon."

And so this event came to an end, an event that presented men and deeds in a manner to inspire the present and the future membership of the Center, and all other institutions of service throughout the country.

ANGLO-JEWISH FICTION FACES FACTS

Continued from page 7

stalks grimly among the younger generation.

"A Week After Life," by Leo Koenig, is a homely tale, in an unusual setting. It deals with a Shiva, the period of mourning after a death. The house is that of Solomon Goldman, in the East End. Goldman—a virile, successful merchant—left nine sons and two daughters. The action, the locale, the dramatic texture are almost classical in their chill rigidity. Out of this week of mourning Mr. Koenig spins—retrospectively—a complete series of life stories. The meditations, the future planning and the regrets of each affected member of the family, during that sombre enforced inactivity, are miniature novels, culminating in a powerful panoramic review of the life and death of a typical Anglo-Jewish merchant.

In detail, the Anglo-Jewish novel naturally dwells on British local peculiarities; but in scope and fertility Anglo-Jewish fiction becomes more spaciouly significant of Jewish life under other conditions as well.

A CALL TO MAKE GOOD THE PROMISE

Continued from page 6

that Promise! Now, that land is yours. Your people shall be free again. All who are weary and suffer, who aspire to live again in their own land, may once more make their way back to that land and find peace. Lift up your heads and rejoice! The day of your deliverance will assuredly come when your enemy—who is our enemy—will have been subdued and punished."

No such consolation was offered, no such comfort was given. None among our friends are thinking of it. There is hesitation, a strange inexplicable reluctance in the great world to speak of Jewish rights, the Jewish people, the Jewish home, Jewish freedom. Of all the peoples in the world, we are the unrecognized, covered with the dark mantle of anonymity.

We shall continue our protest against this great injustice, while there is a free opportunity to raise our voices and make one appeal. It is our undying hope that the words of consolation they should have heard who have passed away may soon be heard by us, the heirs of their sacrifice and the living carriers of their hope.

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A New Year of Greater Hope

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